



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

This brings us to another important point in the author's position. He takes a firm stand against the rationalistic interpretation of beliefs. In the production of the psychic content of an individual mind, intellectual and conscious elements play but a small part; emotional and unconscious elements, on the other hand, are the dominant factors. This principle, which flows as a natural consequence from what we know of human psychology, is no longer in its infancy; it continues, however, to be sadly neglected; and among the worst sinners against it are some of those who herald it most vociferously. Bruhl's savage does not ask questions, he is not puzzled, he does not analyze nature, nor unify his experience. The part he plays in the production of his own psychic make-up is mostly passive and receptive. The real dynamic factor, acting at first through unconscious channels but backed presently by a powerful emotional setting, is the social *milieu*. Here again Bruhl's argumentation is on a high level. True, in his insistence on the social factor, he is perhaps least original. Hubert and Mauss in their "Esquisse d'une Théorie générale de la Magie" (*L'Année Sociologique*, 1902-3) and Durkheim and Mauss in "De quelques formes primitives de classification" (*ibid.*, 1901-2) annunciated a point of view which Bruhl seems to follow rather closely. The author candidly admits that he has not succeeded in throwing much light on the relation of the individual to the group. This notwithstanding, his insistence on the social factor can but be welcomed, while his idea of the correlation between types of mentality and types of social structure, is highly suggestive.

A. A. GOLDENWEISER.

With a Prehistoric People: The Akikúyu of British East Africa; Being some Account of the Method of Life and Mode of Thought found existent amongst a Nation on its first Contact with European Civilisation. By W. SCORESBY ROUTLEDGE, M.A. (Oxon.), and KATHERINE ROUTLEDGE (born Pease), Som. Coll. (Oxon); M.A. (Trin. Coll., Dublin). London: Edward Arnold (Publisher to the India Office), 1910. 9½×6¼, pp. xxxii, 392; 136 plates and a map. (21s. net.)

This work on the Kikuyu is one of the relatively few recent books on East Africa which form a contribution of lasting value to ethnographic literature, and accordingly requires a somewhat extended notice. The portion of the Kikuyu tribe visited by the authors occupies the highlands bounded on the north by the equator, on the west by the Aberdare Range, on the south by the plains of Athi, while the country to the east is dominated by Mt Kenya. Beyond the Aberdare Range there live the Masai, hereditary enemies of the Kikuyu, and to the southeast stretches the country of the

Kamba, whose linguistic affinity with the Kikuyu confirms the traditional belief in a former union of these now distinct Bantu-speaking tribes.

The Kikuyu are agriculturists, and, to some extent, herdsmen. The principal grains now cultivated are maize and sorghum, neither of which is indigenous. During the season of ripening crops platforms are erected in the fields and from these elevations watchers scare off birds with stones and mud-pellets hurled from woven slings. Part of this work, as well as the clearing of the land and preliminary breaking of the ground, is performed by the men, while all other agricultural labors devolve on the women. Sheep, goats, and cattle are raised and valued very highly, a goat being the unit of value in commercial negotiations. As elsewhere in Africa, the ordinary food supply is not enriched by the meat but only by the milk of the live stock, meat being a luxury consumed only in small quantities on festive occasions. The principal intoxicant is the fermented juice of the sugar-cane, and tobacco is snuffed for a stimulant but not smoked. Huts consist essentially of cylindrical clay-daubed walls topped by thatched roofs with projecting central spikes.

A detailed account is given of the industrial activities. Nothing could be more satisfactory than Mr Routledge's description of Kikuyu metallurgy. Iron is apparently obtained from a single spot, where granite rock is broken down by water artificially deflected so as to yield the ferriferous sand, which is carried down into a brook below. The ore is secured by the women and children living in the vicinity of the quarry, who wash away impurities until they get "a wet mass of black sand,"—a mixture of quartz grains with magnetite ore, which is spread on a flat rock to dry. "The [smelter's] bellows consist of a cone, or fool's-cap of sewn goat skins" terminating in a wooden pipe, which leads into an earthenware nozzle communicating with the clay-lined furnace-pit in which the ore is smelted. The result of the smelting operations is, as Professor Gowland puts it in one of the appendices to the book, "wrought iron of a steely character," which is capable of being worked by heating and hammering into a variety of implements. The apparatus used in ordinary blacksmith's work is identical with that just described, but somewhat smaller. The fact that the authors mention only the triangular skin-bag type of bellows is interesting because the Masai are known to employ in addition the more common bowl-bellows (Merker, *Die Masai*, p. 114). Pottery is likewise fully dealt with, the several processes being admirably illustrated and described. The textile arts do not seem to flourish; the reader learns of string bags, basketwork sifting-trays and woven slings, but basketry proper is apparently not highly developed.

The facts presented as to dress and personal adornment are especially

illuminating as to the extent of Masai influence. Thus, we meet the familiar method of lengthening the hair with fibers of wood bark and whipping the ends of the cords thus formed into three pendants falling over the forehead and temples. The variety of ear-ornaments, among which may be mentioned the iron-wire spiral with long depending chains, is also noteworthy, while a wire-wrapped arm clamp (plate XXVII) likewise suggests Masai influence. It is accordingly of interest to learn (p. 33) that, unlike the Masai and Kamba, the Kikuyu do not file or remove their teeth. On the other hand, the highly characteristic Masai custom of shaving the women's heads is found in full force (p. 140).

The short section on "Art" contains noteworthy illustrations of dancing shields, the designs on some of which are avowedly of Masai origin. Comparison with the shields pictured by Merker seems to the reviewer to indicate a distinctly greater tendency of the Kikuyu to give a symmetrical treatment to the decorative field. This symmetry, however, is as noticeable in the designs said to have been adopted from the Masai as in those alleged to be of native origin. Unfortunately the authors could not obtain any explanation as to the significance of the designs. On the other hand, certain gourd rattles carried by boys wandering about by themselves present series of incised lines and dots interesting mainly for the interpretations given, the entire decoration being ostensibly a pictographic account of the boy's travels. From the two rattles figured it is not quite clear to what extent there is an established association between a certain decorative element and a definite explanation. The absence of realistic treatment is noteworthy even in cases where some attempt in this direction would not present any difficulties. Thus, an amorphous little patch represents the stars, a quadrangular figure the moon. In several cases the explanation is disproportionately elaborate when compared with the design itself, so that the suspicion arises that the interpretations are largely subjective in the sense of being prompted by the more or less accidental happenings during the boy's journey. This, of course, does not prevent a certain consistency: on one of the rattles the dotted area between two homologous acute angles represents "the words of the warrior who instructs the boy," while a similar figure is explained as "the words of the boy"; on the other rattle homesteads are consistently represented by dotted areas of similar form.

The nature of the Kikuyu clan system is not quite clear. There are thirteen clans, none of them being restricted to a particular region. A man must not marry a member of either his father's or his mother's clan. Common responsibility for the murder fine seems to be the most tangible evidence of a definite feeling of clan affiliation. A number of clan taboos are men-

tioned—the Agachiku, for example, must not work iron,—but apparently the authors did not themselves obtain the totemic interpretations of clan names which they cite on Hobley's authority (pp. 20–22). For most purposes the family homestead is the unit of social life. It embraces a hut for each wife and frequently the bachelors' home, which also serves as a guest-house (p. 118). This young men's house, however, is not associated with the features distinctive of the Masai warriors' kraal. On the other hand, age-grades are hardly less prominent in Kikuyu life. A formal initiation of boys and girls with circumcision and clitoridectomy takes place at puberty, a man does not attain to what might be called a citizen's standing before the birth of his second child, and entrance into the assembly of elders or into the category of older women only follows the initiation of the man's or woman's first-born child. The definiteness of these age-classes appears from the use of distinctive dresses and modes of decoration. Thus the Kikuyu maiden wears a fringed brow band in the interval between initiation and marriage, and receives a copper-wire collar as a token of betrothal, while older women are distinguished by complete and permanent tonsure, and old men by a staff of office and a special type of ear-ring. Political life is marked by the absence of a centralized power. Prior to British interference there were no chiefs properly so called. Each owner of a homestead ordinarily acted as civil ruler, while for military purposes a limited number of homesteads might unite under a common leader. In judicial proceedings the elders took a leading part, assisted by a constabulary of *N'jáma*,—a term applied to headmen who used to take the lead in war. The relation of this police force to the elders varied in different sections of Kikuyu territory. In some districts promotion to the rank of elders implies abdication of police functions, while elsewhere continued affiliation with the *N'jáma* is optional (p. 199). A social custom of considerable comparative interest is the drinking of warm blood from living animals (pp. 174–175); it occurs also among the Masai, Latuka, Bari, and Dinka (Hollis, *The Masai*, p. xx and Plate xi). With the same tribes the Kikuyu share the custom of spitting as a means of securing good luck (p. 23), as well as for more or less ceremonial purposes.

In the section dealing with religion the authors wisely avoid the common error of over systematization. The supreme deity of the Kikuyu is usually called *N'gai*,—a term of Masai origin. He is supposed to dwell in solitary grandeur on the summit of Mt Kenya. Mr and Mrs Routledge describe a solemn sacrificial ceremony performed in honor of *N'gai*, as well as the ceremonial drinking of native beer which seems to be obligatory two days after the offering. Prayers for the well-being and prosperity of the natives

and their guests were voiced on both occasions. Brief mention is made of semi-secret organizations celebrating festivals in honor of the snake. As regards animism, the natives distinguished clearly between the principle of life (N'goro) and the spirits of the deceased (N'goma). Some of the N'goma wander about, while others pass into animals. There is also a vague conception of a dwelling-place of the dead. Almost every disease is ascribed to the action of maleficent spirits, who are sometimes especially invoked for the purpose of punishing enemies.

The medicine-man (*nundu mugu*) naturally plays an important part. It is usually only after repeated promptings by N'gai in dreams that a Kikuyu prepares for the shaman's profession, and this generally happens in late middle life. The candidate spends a night alone in the woods, then returns to his home, and takes a he-goat to his prospective instructor, who prepares for future use a small piece from the root or trunk of a special kind of bush. A day is appointed for the public initiation of the tyro into the class of medicine-men. The practitioners of the district and the candidate's relatives assemble for a feast. The candidate wades into shallow water with the goat and a small boy, grasps two handfuls of stones for his lot-gourd and returns to the village. On the way he passes a certain kind of tree against which he scrapes the goat's hoof. The tree is then cut down and a small piece placed in the tyro's gourd. At his preceptor's home the candidate receives five gourds containing medicine, and is instructed in the presence of all the professional shamans, while the crowd of spectators remains at a distance. After the slaying and cooking of the sacrificial goat, collars are made from the skin of the animal's right leg and fitted to the necks of the five gourds. The shamans present cast lots to foretell the candidate's career as a medicine-man, allowing him to appropriate the small objects cast, and finally receive a remuneration for their services. In exceptional cases shamans are translated to the abode of the Deity and favored with a special revelation; but usually the functions of a practitioner are limited to purification from ceremonial defilement, divination, and the manufacture of charms. Defilement results from various causes, such as touching a corpse, eating forbidden food, or being cursed. The purification rite seems to consist mainly in a painting of the offender's mouth with the shaman's brush and the consequent expectoration of the sin by the client. In divination the shaman pours out the small objects from his lot-gourd and arranges them in heaps of hundreds and tens, the remaining number of units apparently determining the response of the oracle, which in some cases urges the offering of sacrifices to avert disaster. Charms are very generally worn and are usually, though not always, manufactured by medicine-men, some of whom also practise witchcraft.

Under the heading of "Folklore," Mrs Routledge has collected a series of thirteen tales, to which are prefixed some fragmentary origin and nature myths. It is a question of some interest whether a fuller collection of stories would bear out the preponderance of purely human motives indicated by the material here presented.

The preceding notes are intended to give some conception of the scope of the work reviewed. It is not too much to say that this admirably illustrated and fascinatingly written book will be indispensable to the student of African ethnography, and may prove hardly less attractive to the general reader interested in primitive modes of life.

ROBERT H. LOWIE.

Iroquois Uses of Maize and Other Food Plants. By A.C. PARKER. Bulletin 144, New York State Museum. Albany, 1910. $9 \times 5\frac{3}{4}$, pp. 1-113, plates 1-31, text figures 1-23.

In this paper we have a most careful and detailed study of an important topic in the ethnology of the Iroquois. The author is in a particularly favorable position to investigate these important tribes which have for so long remained in a state of neglect on the part of the trained ethnologists. The esoterism of the Iroquois has no doubt been responsible for this. Mr Parker, however, in the series of systematic studies which it is hoped will soon appear, possesses unusual advantages with the Iroquois and if the other sides of their culture are treated in the same critical manner as that shown in his recent papers we shall have a comprehensive library on the life of these Indians.

The first few chapters of the present work deal historically with corn or maize, after which the customs of corn cultivation, and ceremonial and legendary allusions to corn from Iroquois mythology are discussed. A detailed account of Iroquois ethnobotany concerning both corn and other plants, which the author introduces later, is of interest and replete with Indian terms and ideas. One could wish, however, for a more general analyzed translation of the numerous native names of plants and implements. A full account of cooking and eating customs, of foods prepared from corn, and of the uses of the corn plant, places at our disposal a mass of supplementary information which brings one into close touch with the Iroquois household. The second part of the paper describes the uses of their food plants, beans, squashes, leaf and stalk foods, fungi and lichens, fruits and berries, nuts, sap and bark foods, and lastly food roots.

There are many illustrations which lend an air of reality to the descriptions. The paper is interestingly written, Mr Parker's graphic style com-